

Movements in '70: A New Bishop Acts

Articles reviewing the 60's and forecasting developments in 1970 will offer much heavy reading this weekend. Our diocese, entering the 70's with a new and young Bishop, logically expects that the life of the local Church as an institution with many facets and as a family of nearly 500,000 individuals, will experience alteration and change as the decade advances.

Herewith are a few comments and prophecies on the year ahead:

Bishop Hogan, displaying an infectious enthusiasm and calm self-confidence in his new role, intends to be seen and heard frequently in every corner of the diocese. His public appearances in the first month of his administration have been singularly successful in establishing the image of a spiritually motivated pastor of souls and a calm decision-maker.

He seems to like the title of "low-key administrator" which a newsman pinned on him. He already has met quietly with most of the diocesan agencies to hear their problems and ponder issues which, although new in his experience, demand his judgment.

Changes in the liturgy of Sunday worship, which came spasmodically in the late 60's, will climax and conclude in late March of this year. The opening moments of the Mass, the Offertory and the Communion times will get major revisions. The teaching problem involved in explaining the new style of celebration will occupy many priests and laity for months. Hopefully, use of the options to be open for weekly and seasonal variation of the Mass liturgy will bring parish clergy and people closer together in planning the weekly worship.

Introduction of a new service for infant baptism and for marriage will soon increase participation of the laity in the ceremonies. The opportunity for parents to choose prayers and texts for baptism and the right of wedding partners to decide on variables among rites offered to them will lead to richer understanding of the sacramental meaning of what they are doing.

The laity's role in parish administration will surely grow and the prospects are good for establishment of a wide-spread laity-and-clergy council to advise on diocesan-wide policies and programs. The new Bishop and the Priests' Council are clearly aware of the need for closer contact between headquarters in Rochester and the parishes of the Eastern and Southern Tiers. Decentralization of the chancery office is not possible, but a working policy of more frequent and more equitable consultations with the clergy and laity outside Monroe County seems to be imminent.

Bishop Hogan is unconditionally "optimistic" about the future of the parochial school system. A searching evaluation of the quality and effectiveness of the work of each parish school has already been launched to be set alongside the financial picture of the parish's expenses and income before any further school closings are authorized. The appointment of a new diocesan Superintendent of Schools, Father Daniel Brent, also indicates the Bishop's intentions to confront "the school problem" with fresh enthusiasm and different tactics.

The search for candidates for the priesthood and the Sisterhoods of the diocese will require new emphasis. Departure of priests and Sisters in recent years has been costly to parochial work. Post-college recruitment of both men and women will surely complement the modern trend that seminarians are to have a more active role in the Church before ordination and that wider apostolates will be opening for both young priests and Sisters. But current trends to permit great freedom and self-responsibility to religious and priests will probably be more strongly undergirded with spiritual foundation set in convents and seminaries as time goes on.

The married deacon is here to stay in the U.S. Many dioceses, hurt by the loss of parish priests and needing to increase apostolic action, will search for able men who can combine the married and the cleric role in the service of the Church. A score of parishes in the Rochester Diocese would welcome the effective work of married deacons this weekend if we had them recruited and trained.

Personnel-placement for the happiest and most effective fulfillment of both priests and Sisters, and for their maximum value to the laity, will receive major emphasis in the years ahead. Questions on self-determination about their jobs and their life-style, which conflict with tradition and even with general public acceptance, will uncomfortably occupy superiors. But it seems probable that a prudent patience, rooted in hope and love, will increasingly approve the wishes of the young.

It will be an interesting and often exciting year to open an historic decade in the life of our diocese.

—Father Richard Torney

The following comment was printed on the editorial page of the Rochester DEMOCRAT & CHRONICLE on Dec. 29. Written by Desmond Stone, editor of that page, and reflecting the new attitude of the Rochester news-media toward the Bishop of Rochester, it is reprinted here because we believe it is a sincere symbol of the future public harmony Bishop Hogan will cultivate in all the communities of the diocese.—The Editor.

... On Two Bishops

It's no secret that the news media of this city had its problems with Archbishop Fulton J. Sheen when he was head of the Catholic diocese, just as the archbishop undoubtedly had his complaints about the media.

One persistent criticism concerned his availability to such influential journals as The New York Times and Time magazine and his relative inaccessibility to the local media. To the archbishop, of course, the big East Coast newspapers and magazines were old friends and allies. He turned to them quite naturally.

But local reporters felt they were being ignored. And while it's every man's privilege to decide what his relations should be with press, radio and television, Archbishop Sheen, by too often keeping his door closed, lost many chances of speaking directly to the diocese and the community.

Rochester's new Catholic bishop, Joseph L. Hogan, intends to run no such risk. In fact, he took the unusual step the other day of inviting media people to lunch at the Rochester Club. The purpose—to meet the media representatives and to present to them the director of the new diocesan Communications Office, Father Richard Torney, and the new editor of The Courier-Journal, Carmen Viglucci, formerly with the Democrat and Chronicle.

Bishop Hogan, a friendly and straightforward man, went quickly to the point by stressing the vital importance of communications: "Where lines of communications break down, there is fertile ground for suspicion." He promised the news media the full cooperation of the diocese.

These are honeymoon days of course, and there are bound to be different points of view in such controversial areas as state aid to parochial schools.

But if the bishop or his spokesmen can be reached for comment or background reaction when the diocese and the church are in the news, misunderstandings and resentments will be kept to a minimum. At least as we see it here, it's a good way to do business. We will try to do our part by being responsible.

ON THE RIGHT SIDE Sin Is for Real

By Father Paul J. Cuddy

Dear Jerry,

Your letter struck a responsive chord when you wrote: "It is rare to-day that we hear a sermon on sin..."

This is a phenomenon peculiar in the 2,000 years of the Church. The silence about sin certainly is not Scriptural, yet the preachers exclusively of love constantly appeal to the Scriptures. It certainly is not in accord with the early Church. Some of the Fathers would have been good old-time Redemptorist missionaries.

It certainly is not in accord with reason or conscience. We all know our own sins, and the holiness of God.

Let's take a parallel. A doctor is approached for help by a sick man. He examines the healthy parts of the body. He ignores the diseased parts. He cheerfully says to the patient: "Think positively. Fine lungs. Good heart. Weight is satisfactory."

Yet he neither mentions nor treats a diseased gall bladder which he knows is there. What would we say of such a quack?

I do not think the counsel of the doctor, "Be healthy" is much good to a patient whose disease is affecting his whole body. Rather the doctor puts the facts on the table: "You have a diseased gall bladder. It must be removed or you are in serious trouble." Ignoring personal sin is as senseless and more serious than ignoring personal disease.

The husband, cutting around with a red-wigged glamour girl, thoroughly and sinfully enjoying it, is destroying his own invitation to eternal life, as well as his own home and family.

The racists, whether white or black, are hardly moved by a mawkish appeal to love while their passions inflame their souls in hatred and self-interest, as the diseased gall bladder agonizes the body. We have seen in action church-going Catholic whites who would deny the human rights and fraternal kinship of our black brothers.

And conversely, in a recent reversal, we have seen a hatred toward whites by black extremists who include in their madness the very men and women who have worked for years to get justice for them. Christ is clear: "Fear not those who kill the body and are not able to kill the soul: but rather fear him who can destroy both body and soul in hell." (Mt. 10:28)

You write: "It is so rare to hear mentioned the saving of our immortal souls."

I regret to have to agree with you. I have heard sermons on love, liturgy and commitment which seem to imply that we are not still hurt by original sin; that the consequent capital sins—namely: pride, covetousness, lust, anger, envy, gluttony and sloth—are no longer with us.

Unhappily too often instructions or

homilies are infernally silent about eternal life. Even the new experimental funeral Mass, beautiful as it is for the saint, seems to leave the assumption of universal salvation. This may be cheering to those who want sin to be as acceptable as obedience, repentance and righteousness, but it does not seem quite to correspond with the sense of the Church.

Whatever the reason, the exclusive emphasis on love often has the reverse effect. It can paralyze the will to reform that which needs reform, to eradicate the sins we know are weakening the spiritual love within us, namely the agony of benevolence. We have seen awful examples of one-time faithful Catholics, caught in their desires, mesmerized by the silence about sin. They convinced themselves there is no sin—as long as there is a love which is really a selfishness.

An honest sermon on sin can jolt a man out of complacency and move

him to reform. This St. Paul did with violence regarding the incestuous adulterer. (1 Cor. 5) Indeed, the true spirit of love is ever present in need of rebuke. Our Lord said: "Not the well need the physician, but the sick." The sick do need to be treated of their sickness, not of their health.

"Thou shalt not be a racist. Thou shalt not omit prayer. Thou shalt not be an adulterer. Thou shalt not practice pre-marital sex. Thou shalt not miss Holy Mass. Thou shalt not stir up hatreds, jealousies, itching ears." All these are good negatives.

When a patient has colitis he gets a menu which includes what he may have, and in black letters are the negatives, what he may not have. "Thou shalt not eat raw carrots. Thou shalt not eat cole slaw." The menu doesn't add: "If you do, you will suffer agony," because the warning would remind the patient of what he knows: sin against the body or soul pays, but pays badly.



Redemption Change

Redemptorist rectors of Joseph's Church, Rochester and Notre Dame, Retz House, Canandaigua, have been assigned to new parishes outside the diocese, it was announced last week.

Father John Clerf, pastor of St. Alphonsus Church, New York City, Jan. 2. He is succeeded at Joseph's, by Father Albert Riesen, CSSR., who comes from Rochester from St. Clemente Church, Saratoga Springs.

Father Gerald Wheel CSSR., rector of Notre Du 1967, has been assigned San Alphonsus Retreat House, West End, N.J. He has succeeded at Canandaigua, Father James Foley, CSSR., who comes from St. Clemente's Church, Pittsburgh.

Also transferred from Joseph's is Father Jar Keane, CSSR., who has been assigned to St. Mary's Church, Annapolis, Md. He is succeeded by Father John Fli CSSR., who is coming from service at St. Mary's Seminary, North East, Pa. Father Flick served at the Notre Dame Retreat House a few years ago.

Other Redemptorists at Joseph's are Fathers Jose Wall, Robert Coughlin, I. Dunn and Walter Cavanaugh.

Also leaving Notre Dame Retreat House is Father C Hamman, who has been pointed to St. Peter's Church Philadelphia. He is succeeded at Notre Dame by Father Raymond Bohrer, CSSR., who comes from St. James and John Church, Baltimore. Other priests at the retreat house

37 Pre-Schedule

Thirty-seven Pre-Cana conferences—a marriage preparation course for engaged couples—are scheduled during 1970 in eight communities of the diocese.

The four-part once-weekly conferences, sponsored by the diocesan Marriage and Family Apostolate, are slated follows:

Seventeen in Rochester, in Auburn, four in Elmira, a Ithaca, two in Newark a Geneva, and one in Canandaigua and Owego.

All conferences for the Rochester area will be conducted in St. Francis of Assisi Church Hall, 69 White St.

The first series in Rochester is scheduled on four Saturdays in January, beginning Jan. 4. Participants may elect any one of the following:

3 Male Nursing Schools

Two young men attending Carmel High School, Auburn and one McQuaid senior have been awarded Regents scholarships for basic nursing education.

Students in Catholic high schools of the diocese captured 15 of the 24 scholarships available in their areas, with Bishop Kearney High taking six.

The Auburn winners, Frank Drake and Lawrence Morabito, account for one of the scholarships allotted Cayuga County. Linda Bond and Katherine Swinick of Notre Dame, Elmira, won 1 of Chemung County's awards.

Thomas Marton of McQuaid was among the Rochester students who won 11 of McQuaid county's 16 nursing scholarships.

Winners include San Fiecher, Anne Glumac, Christine Henry, Marylee Ske Katherin Smith and Linda Trainor of Bishop Kearney.

Also, Mary Keenan, Theresa Rafalowski of Agnes; Teresa Norris of Cana Mooney and Patricia Ho of Our Lady of Mercy.

These scholarships are worth \$200 to \$500 a year, depend upon family income, for many as five years in college or at a hospital school of professional nursing.

The winners are in addition to the 384 Catholic school students in the Regents scholarship program.

MASS, BREAKFAST

Members of the Archconfraternity of the Holy Family, St. Joseph's Church will receive Holy Communion at the 9 a.m. Mass Sunday, Jan. 5. Breakfast and meeting in the school cafeteria will follow.

PIUS X GUILD

A travogue on Hawaii will be presented at the St. Pius Rosary Guild monthly meeting Tuesday, Jan. 6, at 8 p.m. the parish center.

Bishop Hogan's Appointments

- Jan. 3—Visit to Rural Apostolate.
- 4—Blessed Sacrament Church, Rochester—Mass and Homily—12:15 p.m.
- 5—Sisters of St. Joseph Motherhouse—Mass and Homily—4:30 p.m.
- 6—Priests' Senate Meeting—2 p.m.
- 6—Visitation at St. Lucy's Convent, Rochester—5 p.m.
- 8—Carmelite Monastery—4 p.m.
- 10—Kiwanis Club of Geneva—7:30 p.m. Dinner—Legion Home.
- 11—St. Mary's Church, Elmira—Mass—10 a.m.; Homily at 11:15 and 12:30 Masses.
- 11—Liturgy Committee Meeting—7 p.m.—Elmira.
- 13—Diocesan Association of Secondary School Principals—Meeting at Cardinal Mooney High School—2 p.m.
- 13—Liturgy Committee Meeting—8:30 p.m.—Areas 1 & 2 Holy Ghost Hall, Coldwater.
- 14—Liturgy Committee Meeting—8:30 p.m.—Areas 3 & 4—St. Charles Borromeo Hall, Rochester.
- 15—Liturgy Committee Meeting—8:30 p.m.—Areas 5 & 6 (Place to be announced.)
- 16—Liturgy Committee Meeting—8:30 p.m.—Area 7. (Place to be announced.)
- 18—St. Mary's Church, Auburn—Mass and Homily—12:30 p.m.
- 18—St. Mary's Church, Auburn—Ecumenical Service—4 p.m.
- 18—Liturgy Committee Meeting—St. Mary's, Auburn—8 p.m.
- 19—Liturgy Committee Meeting for Geneva Area—De Sales High School—8 p.m.
- 22—Serra Club Banquet—6:30 p.m.—Oak Hill Country Club, Rochester
- 25—Sibley's Communion Breakfast—10:15 a.m.
- 26—Becket Hall—Mass and Homily—5 p.m.

Word for Sunday

Love, a Gift Twice Blest

By Father Albert Shamon

The story of the star and the Magi have naturally given rise to many legends. "The country, the number, and the names of the illustrious visitors are as entirely passed over by the Apocrypha as by the Gospels, but later tradition atones for the omission" (Geikie).

The Magi are said to be kings of Arabia or Persia—even Ethiopia and India have claimed them. The gifts they gave, at any rate, were products of the East. Because these gifts were given, it has been concluded that the number of wise men was three.

Venerable Bede went so far as to name and to age them so that they represented youth, manhood and grey hairs. He fancied that Melchior was an old man who gave gold, symbolic of kingship; that Caspe was a beardless youth who offered incense, symbol of divinity; and that Balthasar was a swarthy, strong-bearded man who gave myrrh, symbol of humanity. In the cathedral at Cologne visitors may yet see the supposed skulls of the three set in jewels. They are said to have been discovered by Bishop Reinald of Cologne in the twelfth century.

So much for the legend, now for the Gospel facts. The sages followed a star. Whatever that heavenly phenomenon was, doesn't matter much. The point was they were following the light of reason as best they knew how. Perhaps they were astronomers. If they were, they used their talents to the utmost. But reason alone never suffices man. It brought him never to Jerusalem, but there it failed them. So they turned to Herod, and Herod turned to the chief priests and the Scribes, and the chief priests and the Scribes turned to the word of God—to the prophet Micahs—and the word of God guided them aright. Those who truly desire to find Christ will not miss Him

for want of direction. Revelation must, and will, always illumine reason.

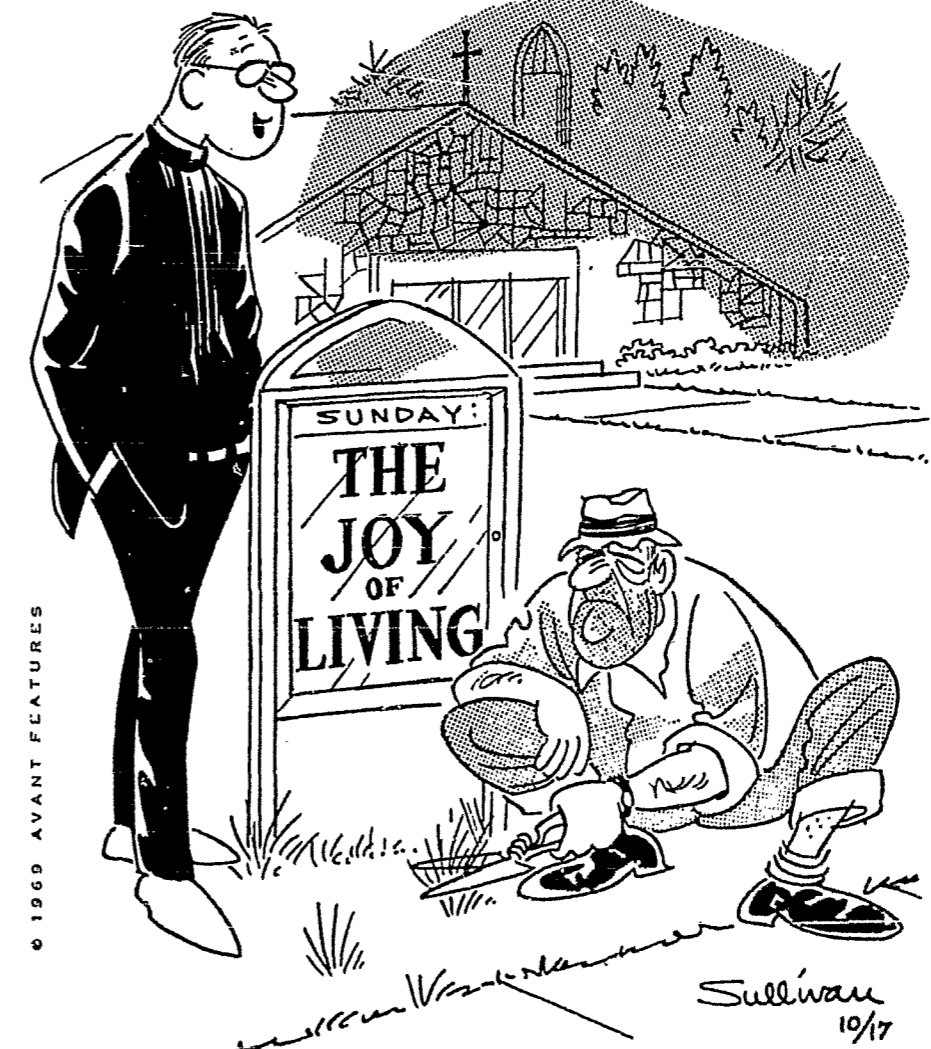
Now the sages found the Savior because they had sought Him. "Where is the Christ to be born?" They found Him, because they had sought Him earnestly, for they left friends and home, and braved the hardships of travel by camel caravan. They sought and they found Him—but where they had least expected: not in the capital of the Jews, but in the littlest town of Juda.

And what did they do? (What do we do on Sunday?) What was the real object of their inquiry? (What is the real object of modern man's religion?) Did the sages come to be honored or to pay homage? Did they come to give or to get?

"Falling on their knees they did Him homage. Then, opening their treasures, they offered Him gifts of gold and frankincense and myrrh."

Gold to symbolize all their work was His. For gold is the fruit of labor. Frankincense, to symbolize all their thoughts were directed to Him. For frankincense when set on fire sends sweet clouds of smoke skyward. And myrrh, to typify the sorrows and pains of life. For myrrh is bitter and was used in embalming the dead. They came, therefore to offer Him their life—its action, its contemplation and its sorrows.

The idea of gift-giving at Christmas, especially to children, originated with the gifts of the wise men to the Child Jesus. One month on the New York State lottery tickets there was the expression: "Happiness is a winning ticket." We make everybody happy by giving gifts—especially, the gift of our love. It is twice blessed, for it gives both him who gives and him who receives.



"CAN I TALK YOU INTO SKIPPING THAT AND WORKING AROUND BACK, CHARLIE?"

Bishops Criticize Foreign Aid Cuts

The Division of World Justice and Peace, a U.S. Bishops' department, has deplored the reduced \$1.3 billion foreign aid legislation being considered in Congress.

Excerpts from the text: The statement characterized the cutback as a "U.S. failure to respond to the genuine needs of less developed nations" at a time when some experts "believe that real progress is being made and sizable capital transfers would be most productive."

The development of peoples on planet earth, as envisioned, for example, by Pope Paul in the encyclical Populorum Progressio, encompasses many factors. Some of the most pressing among them are economic aid from the more developed nations, more equitable trade relations and monetary arrangements, increased technology, more viable social infrastructures, greater respect for human values, and the quality of life and environment.

Economic aid from the rich to the poor is clearly a vital need. In the face of this need, it is distressing to witness the continuing decline in the United States of support for foreign aid, signaling a new low in America's willingness to be involved in building a viable world community.

All indications are that the aid authorization bill now moving through Congress will be the lowest in history, slightly more than \$1 billion. And about 40 per cent of this is for military assistance, not economic development.

The U.S. failure to respond to the genuine needs of the less developed nations comes at a time when international experts generally, e.g., the Pearson Commission, believe that real progress is being made, and sizable capital transfers would be most productive. Other nations, notably

Canada, West Germany, Britain and Japan, are increasing their development assistance, while the United States continues a policy of retrenchment.

Clearly, our massive military spending has adverse effects on funding federal programs, both domestic and international. It is affecting our performance in foreign assistance. For example, the balance of payments deficit resulting mainly from our involvement in Vietnam affects both the quality and quantity of our foreign aid.

Besides reducing the size of our aid package, there is pressure to make short-term hard loans instead of long-term soft loans, and to make sales instead of grants in order to make up for the deficit.

Often these are sales in military hardware which do nothing to aid the authentic development of peoples. Also, our excessive presence in Vietnam further inhibits our capacity to take the necessary steps, incumbent upon us as a super-power, to get on with the essential task of joining other nations in developing a world community dedicated to international cooperation for development.

The Congress acts on behalf of citizens; with respect to the global affairs of our nation, the day of reckoning is rapidly approaching. U.S. citizens must make a major decision: How much assistance can and will we give to developing nations? How will the assistance be given—in the form of capital resources, trade preferences, foodstuffs, jet squadrons to Taiwan, guns to Korea? Does a project of the recent downward trend of U.S. foreign aid perhaps suggest that we intend to renege on our international responsibility?

The President, the Congress and the citizens face major decisions in this field.

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